

FIFTY-EIGHTH
ANNUAL REPORT

OF THE

HAWAIIAN
HISTORICAL SOCIETY

FOR THE YEAR
1949

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HONOLULU, HAWAII
PUBLISHED, 1950

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"ASIATIC FEDERATION" AND THE JAPANESE IMMIGRATION TO HAWAII

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THE PEOPLE OF HAWAII, who suffered the Japanese attack in 1941, will no doubt find it an irony that the idea of an Asiatic "Union and Federation," headed by Japan and including Hawaii, was suggested to Japan's Meiji Emperor by a Hawaiian King, Kalakaua, in 1881. And equally ironic, in the retrospect of Japan's recent efforts to establish her "Co-Prosperity Sphere" was the Japanese Emperor's promise in reply to keep the idea "constantly in my mind," and his prediction that "it cannot only be the fortune of Japan and Hawaii, but also of whole Asia."¹

The occasion of Kalakaua's suggestion was his visit to Japan in 1881, as a first stop in a round the world tour, and the suggestion itself was a part of the peculiar, but highly important, political twist which Kalakaua gave to the general effort of the Hawaiian government to induce a Japanese labor immigration to Hawaii.

Japanese immigration to Hawaii had had a false start in 1868 when an American merchant in Japan succeeded in shipping off 149 Japanese to Hawaii, without the consent of the Japanese Government. The episode had resulted in great ill feeling toward Hawaii on the part of the Japanese and although the ill feeling had been dispelled by negotiation and a Treaty of Friendship and Commerce signed in 1871, the immigration had not been renewed.²

During the 1870's Hawaiian sugar planters had relied primarily on Chinese immigration to supply their labor needs. But for various reasons, ranging from opium smoking and small pox scares to plain fear of Chinese numbers and a growing realization that the Chinese were working their way off the plantations into more pleasant and profitable occupations,³ the Hawaiian government and the planters had grown dissatisfied with the Chinese. This occurred at a time when the Hawaiian sugar industry was moving toward a vast expansion, made possible by a duty free market in the United States, which had been established by the Reciprocity Treaty of 1876. It was, however, an expansion dependent on the securing of an adequate labor supply.

Thus the urge for a new source of labor was strong in Hawaii, and Kalakaua and his suite of American advisors had every reason to attempt to win Japanese official favor with a view to reviving Japanese immigration.

With this end in mind the King and his advisors, as a unit, on the occasion of their 1881 visit presented a well devised diplomatic proposal to Japan.

They offered revision of the Hawaiian-Japanese Treaty of 1871 to effect the abandonment of all Hawaiian extra territorial privileges, which had been gained as a result of the Treaty's most favored nation clause. This would have inflicted a pronounced dent in the unequal treaty system which bound Japanese sovereignty, a treaty system which Japan was determined to revise. However, Japan was afraid, in the face of the "joint revision" policy of the European powers, to take advantage of Hawaii's offer, fearing it might ruin her chances for full treaty revision. Nevertheless, the mere rendering of it served to establish cordial feeling for Hawaii in Japanese government circles. In fact, Japanese Foreign Minister Inouye Kaoru specifically stated that he proposed to put into a revised treaty with Hawaii, to be concluded when all the treaties were revised, a special provision relating to immigration.⁴

This would have constituted a business-like exchange—immigration for treaty revision. But treaty revision was to be postponed for nearly two decades,⁵ while Hawaii was to have her immigration anyway.

It was the pro-Japanism of Kalakaua, in which he was aided after 1882 by his chief minister and political henchman Walter Murray Gibson, which provided the psychological basis for Japan's decision to promote the immigration even without the condition of treaty revision. In short Kalakaua wanted Japanese immigration for more reasons than simple labor supply, a point on which he differed from his advisors, and a fact which he emphasized to the Japanese government. He sought a Japanese orientation for Hawaii as an antidote to American influence in the Islands.

Kalakaua's election as King of Hawaii in 1874 had been a signal victory for American interests in the Islands over English interests, whose candidate was Queen Emma. But in the years that followed Kalakaua became restless under the tutelage of his American advisors. He had no desire to see his kingdom absorbed by the United States, of which deepening economic ties were an advance signpost.

Finding opportunity for the expression of his feelings in his 1881 visit to Japan, Kalakaua slipped away from his American advisors for unscheduled conversations with the Japanese emperor and on one of these occasions made his exciting suggestion of the Asiatic "Federation." Furthermore he gave concrete meaning to his suggestion as far as Hawaii was concerned by proposing a royal marriage alliance between his niece, Kaiulani, then aged 6, and a Japanese prince, aged 15, who had impressed him favorably.⁶

Kalakaua's advisors got an inkling of the marriage alliance proposal from the Japanese Imperial Chamberlain and, as Advisor Armstrong put it, "it made the Suite more watchful against escapades of the Crowned Head it was steering around the world."⁷

Asiatic "Federation" like treaty revision was declined by Japan for the time being and the Imperial letter in formal answer to Kalakaua deserves to be quoted extensively. It reads in part as follow:

... While your Majesty was in my capital, you have in the course of conversations alluded to a Union and Federation of the Asiatic nations and Sovereigns. I highly agree with Your Majesty's profound and far-seeing views. Your Majesty was also good enough to state that I might

be the promoter and chief of this Federation. I cannot but be grateful for such expression of your love and confidence in me.

The Oriental nations including my country have long been in a state of decline and decay; and we cannot hope to be strong and powerful unless by gathering inches and treasuring foots [sic] gradually restore to us all attributes of a nation. To do this our Eastern nations ought to fortify themselves within the walls of such Union and Federation, and by uniting their powers to endeavor to maintain their footing against those powerful nations of Europe and America, and to establish their independence and integrity in future. To do this is a pressing necessity for the Eastern nations, and in so doing depend their lives.

But this is a mighty work and not easily to be accomplished and I am unable to foretell the date when we shall have seen it realized . . .

In the face of the internal administration of my government being of such a pressing nature I have not a heart to turn my face from it, and leaving my country, to devote myself mainly to the work which more directly concerns other nations . . .

However, I ardently hope that such Union may be realized at some future day, and keeping it constantly in my mind I never fail, wherever time allows me, to discuss the means of bringing about that result it cannot only be the fortune of Japan and Hawaii, but also of whole Asia.

I pray Your Majesty will understand that pen cannot convey all I desire to say. My Minister for Foreign Affairs, Inouye Kaoru, shall have to express to you what I failed to touch, and I desire you will believe his words as you would my own.⁸

It seems likely that Japan's rejection of the Asiatic "Federation" idea in its Hawaiian implication, at least, was more due to her awareness that Kalakaua did not speak for American interests in the Islands and her reluctance to offend the United States, then her best friend in the fight for overall treaty revision,⁹ than the reasons given by the Emperor.

We can be sure, however, that although his plans were rejected, Kalakaua was loved dearly in Japan.

Although the 1881 visit had not brought specific success in regard to Japanese immigration, the matter was too important to both King and planters in Hawaii to be dropped. Kalakaua was determined to stress "Asiatic orientation" for Hawaii in his approach to the problem, and he and his minister Gibson parried an attempt of the planters to take negotiations for Japanese immigrants into their own hands,¹⁰ and dispatched an envoy to Japan, J. M. Kapena, whose choice and whose instructions reveal the Kalakaua-Gibson line of approach to Japanese relations.

Kapena was, as Kalakaua took care to point out to the Japanese Emperor, "a native born subject,"¹¹ and his instructions read in part as follows: "You will urge upon the consideration of the Imperial Government the recognition of his Majesty as one of the family of Asiatic Princes, and that to strengthen his hand is to elevate the sovereign of a cognate and friendly race. This can

be most effectively done by a migration of Japanese people to the Hawaiian Islands . . ."¹²

Kapena carried out his instructions and the sentiments he expressed could not have failed to flatter and to please the Japanese Emperor: "Hawaii holds out her loving hand and heart to Japan and desires that your people may come and cast in their lots with ours and repeople our Island home . . . [that they] may blend with ours and produce a new and vigorous nation making our land the garden spot of the Eastern Pacific, as your beautiful and glorious country is the Western."¹³

The theme of Asiatic orientation for Hawaii was further expounded in letters to Japanese officials¹⁴ and a great array of honors, decorations, gifts, and compliments went back and forth between Hawaii and Japan.

Kapena's specific proposals called for the conclusion of a Treaty of Emigration with Japan, under which 5,000 to 10,000 Japanese would be given employment in the Islands, with free passage offered and wages of \$10 per month (men), \$6 per month (women), and board, lodging, and medical attention.¹⁵ However, the Japanese Foreign Minister held to his view that such a treaty should wait upon the general revision of all treaties,¹⁶ and the only concrete results of the mission were more expressions of good will and the dispatch of several Japanese officials to attend the "Coronation" of Kalakaua, being held 9 years after his election as King.¹⁷

The Hawaiian government, however, profited by Kapena's mission in perceiving that it was the Emigration Treaty or Convention to which Japan principally objected, not the coming of Japanese to Hawaii, and therefore a new envoy, Col. Curtis P. Iaukea, who the following year was proceeding around the world on several diplomatic tasks, was accredited to Japan with instructions to present the emigration matter "under a new phase." He was to ask for no treaty or convention but merely for the Japanese government's "leave to make known fully the fact that the laborer who can produce evidence of good character and is sound in health and body can emigrate to this country, without cost to himself, and can have before hand a guarantee of employment for himself and for his wife also, if they require it."¹⁸

Furthermore Iaukea made known to Foreign Minister Inouye the appointment of one Robert W. Irwin, an American business man and Hawaii's Consul General in Japan, to handle the final stage of the immigration negotiations and to be in charge of the actual shipping of immigrants as the representative of the Hawaiian government. Irwin's appointment provided a final flourish in the Kalakaua-Gibson approach to the Japanese immigration. He had had close business connections with Inouye, was on intimate social terms with him,¹⁹ and his appointment gave Inouye unconcealed pleasure.²⁰ In fact, Irwin, who was married to a Japanese woman, had such good connections with influential Japanese that many years later, after the overthrow of the Hawaiian monarchy, he was attacked in the Honolulu press as allied "with the Japanese rather than with ourselves."²¹ Furthermore he stood to collect a personal profit from every Japanese immigrant shipped to Hawaii.²²

At any rate Iaukea's mission and Irwin's subsequent negotiations were crowned with success. Inouye first accepted the arrangement whereby Japanese

should be allowed to emigrate to Hawaii informally, without a specific Convention,²³ and then less than two years later, after the immigration had begun, he agreed to a formal convention.²⁴

The specific terms of immigration reflected the avidness of the Kalakaua-Gibson regime to bring in the Japanese for their own political reasons. Accordingly, Hawaii undertook to pay the entire cost of passage of the immigrants and to employ a corps of Japanese inspectors, interpreters, and physicians for their service.²⁵ In almost every instance the terms laid down by Japanese Minister Inouye were accepted.

The pro-government press in Hawaii was unstinting in its praise of the immigration and of the Japanese, even thinking it open to question: "Is Japan an Asiatic country?" The "progressive" nature of Japan was much reiterated as were predictions of its transformation into a "Christian Empire." Even the "fairness" of the Japanese skin was remarked on.²⁶

However, the arrangement of the Japanese immigration was the accomplishment of the Kalakaua-Gibson regime, with Robert W. Irwin as a subordinate but highly important functionary. And one may say, in terms of the overall situation, that they obtained the immigration under false pretenses. Every aspect of their campaign, from Asiatic "Federation" to paying the salaries of Japanese inspectors was anathema to the business men of the Islands, whose labor needs were the economic reason for the immigration, and who, in the last analysis, would pay the bills. But standing in dire need of a new source of cheap and docile labor the business men, too, wanted the Japanese very badly. So they congratulated the Gibson government on its achievement,²⁷ then set out to rearrange the immigration to suit themselves.

The overthrow of the Gibson government in the summer of 1887 and the curtailment of Kalakaua's powers under the new constitution ended the possibility of the promotion of Japanese "orientation" by the Hawaiian government, and it facilitated the efforts of Hawaiian business men to have Japanese labor not only without political overtone, but on their own financial terms. However, Irwin, in Japan, very astutely, until 1894, held on to his position under the new regime, and indeed made himself indispensable to the immigration system. He somewhat moderated the efforts of the planters to push the immigrants' wages to rock bottom and to force them to pay the costs of transportation and of the Japanese inspection staff. Moreover, the Japanese government maintained a jealous watch lest her subjects in Hawaii fall into the "coolie" class and thus bring dishonor to the homeland.

Hence, the Convention period of the immigration, which lasted until 1894 and which brought more than 28,000 Japanese to Hawaii, reveals beneath surface politeness a mounting tension between these forces.

By 1894 the gloves were off. An immigration which had its inception in the sweet talk of "re-peopling our Island home" was now to Hawaii plain blunt dealing in an economically necessary but socially and politically undesirable commodity, Japanese labor. "Japs."²⁸ spelled with a deferential period in 1885 were now "Japs" with no period and ugly implications.

During the unstable life of the Hawaiian Republic (1894-1898), as increasing Japanese numbers and prosperity seemed to threaten Anglo-Saxon

supremacy in the Islands, tension turned into downright fear of the Japanese, and an increasingly explosive situation was relieved only when Anglo-Saxon supremacy was made secure by Hawaii's annexation to the United States.

¹"Mutsu Hito" to Kalakaua, Jan. 22, 1882, Archives of Hawaii [hereafter A.H.], Safe. This letter is in English, obviously translated from the Japanese by a Japanese, and it bears the stamp of the Japanese Foreign Office.

²The subject of the 1868 Japanese immigration is admirably treated in R. S. Kuykendall, "The Earliest Japanese Labor Immigration to Hawaii," *Univ. of Hawaiian Occasional Papers*, No. 25 (Feb., 1935) (Honolulu: Advertiser Publ. Co., 1935). Japanese documents on the immigration and the treaty may be found in Gaimusho [Japanese Foreign Office] *Dai Nihon Gaikō Bunsho* [Japanese Foreign Affairs Documents] (Tokyo: Nihon Kokusai Kyokai, 1936-1938), 7 vol. See F. Hilary Conroy, *The Japanese Expansion into Hawaii, 1868-1898* (Unpublished Ph.D. dissertation, Univ. of California, Berkeley, 1949) for specific references to these documents. A short summary in Japanese appears in *Dai Nihon Gaikō Bunsho*, I: 1, pp. 600-603. See also Yagisawa Zenji, "Hawaii ni okeru Nihon Imin Shi no Issetsu" [History of the Japanese Immigrants in the Hawaiian Islands], *Shakai Keizai Shigaku* [Journal of Social and Economic History], IV (Aug., 1934), pp. 41-61.

³The *Report of the President of the Board of Immigration* for 1882 estimated that of 13,500 Chinese in the Islands only 5,000 were actually at work on sugar plantations.

⁴Wm. N. Armstrong, Kalakaua's Royal Commissioner of Immigration, who was one of the royal party on the tour, tendered Hawaii's offer in Armstrong to Inouye Kaoru, Minister for Foreign Affairs, March 10, 1881 A.H., Treaty Documents, Hawaiian and Japan, 1881-1885. Inouye, after negotiations had already begun, decided to call a halt. His decision was reported by the Hawaiian negotiator, Robert W. Irwin, in Irwin to W. L. Green, Minister for Foreign Affairs, Jan. 23, 1882, A.H., *ibid.*, and by Inouye himself, in Inouye to Green, Feb. 10, 1882, A.H., *ibid.* Also an Imperial envoy was dispatched to Hawaii to make "certain explanations." See also Wm. N. Armstrong, *Around the World With a King*, 48-51; Payson J. Treat, *Diplomatic Relations Between the United States and Japan, 1853-1895* (Palo Alto: Stanford Univ. Press, 1932), II, 128-129.

⁵It was not fully realized until 1899.

⁶Wm. N. Armstrong, *Around the World with a King* (New York: F. A. Stokes, 1904), 62-63. Armstrong, Commissioner of Immigration, was a member of Kalakaua's party. See also Kihara Ryukuchi, *Hawaii Nihon Jin Shi* [History of the Japanese People in Hawaii] (Tokyo: Bunseisha 1935), 428-429. Kihara quotes the diary of a certain (unnamed) Japanese Prince. The matrimonial alliance idea was still alive in Hawaii as late as 1894. See Kaiulani to "Dearest Aunt" [Lilioukalani] June 22, 1894, A.H., Safe.

⁷Armstrong, *op.cit.*

⁸Mutsu Hito to Kalakaua, Jan. 22, 1882, *op.cit.* A special Imperial envoy, Nagasaki Michinori came to Hawaii early in 1882 to make the explanations and present letters regarding the treaty. Evidently he carried this letter also.

⁹Armstrong to Green (Haw. Foreign Minister), Mar. 14, 1881, A.H., Foreign Office and Executive file [hereafter F.O. and Ex.], King Kalakaua Trip, 1881; Treat, *op.cit.*, II, 128-129. As early as 1870 U.S. Minister De Long had informed his government that "the impression exists in the Japanese mind that the Sandwich Islands are in fact an American colony . . .", Dispatch No. 43, April 16, 1870, Treat, *op.cit.*, I, 374. See also Armstrong, *Around the World*, etc., 63.

¹⁰Wm. G. Irwin and A. S. Hartwell to Michinori S. Nagasaki, April 8, 1882, A.H., F.O. and Ex., Immigration Matters and Board of, 1882; *Planters' Monthly*, I, 4 (July, 1882), 1; *ibid.*, I, 8 (Nov., 1882), 182-183.

¹¹Kalakaua to Emperor of Japan, Sept. 23, 1882, A.H., F.O. and Ex., Misc. Foreign, 1882.

¹²Gibson to Kapena, Sept. 23, 1882, A.H., F.O. and Ex., Envoy to Japan, 1882.

¹³His Ex. J. M. Kapena, Report, Mission to Japan, etc., Nov. 14, 1882, enclosure D., A.H., F.O. and Ex., Envoy to Japan, 1882.

¹⁴See Gibson to Nagasaki, Nov. 20, 1882, A.H., Dipl. and Misc. Japan, 342; Gibson to Inouye, Sept. 21, 1882, *ibid.*, 359.

¹⁵Précis of an Interview between Inouye Kaoru and John M. Kapena, etc., Tokio, Nov. 24, 1882, A.H., F.O. and Ex., Envoy to Europe and Japan, 1883.

¹⁶*Ibid.*

¹⁷*Ibid.*; Gibson to Kapena, Nov. 20, 1882, A.H., Special Missions, 1877-1900, pp. 131-132; Gibson to His Ex. Sugi Magoshichiro, E.E. M.P., Mar. 10, 1883, A.H., Diplomatic and Miscellaneous, Japan, 1873-1900, 348; Inouye to Gibson, 8th day, 12th month 15th year Meiji (Dec. 8, 1882), A.H., Japanese Documents File (in Treaty Trunk).

¹⁸Gibson to Iaukea, Dec. 1, 1883, A.H., F.O. and Ex., Envoy to Europe and Japan, 1883. Iaukea practically used Gibson's words in his proposition. Iaukea to Inouye, April 14, 1884, A.H., F.O. and Ex., Immigration, 1884.

¹⁹Lillibridge to Kapena, Aug. 1, 1880, A.H., F.O. and Ex., Consul General, Japan, 1880.

²⁰Inouye to Iaukea, April 26, 1884, A.H., F.O. and Ex., Immigration, 1884.

²¹Editorial, *Pacific Commercial Advertiser* (Honolulu), April 16, 1895. See also Irwin to Hastings, June 7, 1892, A.H., F.O. and Ex., Japan, Minister Tokyo, 1892.

²²At least \$5 per head. Perhaps part of a \$15 "brokerage fee" was his also. Irwin to Gulick, Apr. 9, 1887, A.H. Interior Dept., Immigration, Stack 25, Box 55.

²³Inouye to Iaukea, April 23, 1884, A.H., F.O. and Ex., Immigration, 1884.

²⁴Inouye to Irwin, 20th day, 1st month Meiji 19 (Jan. 20, 1886), A.H., Treaty Documents, Hawaiian and Japan, 1886. It should not be presumed that the persuasions of the Hawaiian government were the only factors present in influencing Inouye to promote the emigration to Hawaii. In them lay the psychological foundation, but agricultural depression and general economic distress in Japan provided further motivation. See Conroy, *op.cit.*, 111-115.

²⁵Immigration Convention, Jan. 28, 1886, A.H., Safe.

²⁶E.g. *P.C. Advertiser* (weekly), Mar. 17, June 30, 1885, Apr. 7, Sept. 20, 1886; *ibid.* (daily), Apr. 7, 1885.

²⁷*Planters' Monthly*, IV, 10 (Jan., 1886), 261.

²⁸E.g. *P.C. Advertiser*, Feb. 10, 1885.

PREFACE

TO THE

Book of Common Prayer

COMPOSED BY
KAMEHAMEHA IV
King of Hawaii, 1854-1863

NOTE

Both the Hawaiian and the English texts presented herein are from original sources attributed to Kamehameha IV. The Hawaiian text is from the original 1862-3 edition of the Prayer Book in Hawaiian where it appears at the very end, occupying pages 391 to 397. Later editions in Hawaiian find this Preface moved to the front of the book. The English text is faithfully reproduced from Pamphlet No. 1357 issued, apparently in 1864, by the Society for Promoting Christian Knowledge, it being the only known complete translation of the Preface to have been printed prior to the present bi-lingual printing.

An introductory note to Pamphlet No. 1357 says in part, "To this Hawaiian Prayer Book, the king prefixed [sic] a Preface, also in Hawaiian, to introduce and explain the Prayer Book to his people. This Preface he himself translated into English that his English friends might see what he had written; and it is this Preface which is contained in the following pages. ¶ It may be necessary to assure the reader that the Preface is entirely the king's own work. It was seen by no one until it was submitted to

the Bishop, already completed and in type; and he declined to make or suggest any alterations whatever (notwithstanding some minor inaccuracies which may perhaps be observed in it), thinking it better that so remarkable a production should go forth as the unprompted and untouched work of the king."

King Kamehameha IV began the translation of the Prayer Book prior to the arrival on October 11, 1862, of Bishop Staley's Anglican mission. In his first audience with the king, the bishop learned that the Morning and Evening Prayer "would be complete and ready for use in a few days." This material appears to have been distributed on November 9, 1862, when "The King's Morning Prayer was used for the first time at a purely native service." What may be a unique copy of this first completed portion of the Prayer Book is preserved in the Hawaiian Mission Children's Society Library. It is a side-sewn pamphlet of 36 pages, the first page being the title of the complete Prayer Book. This issuance of the book "in parts" explains the date of 1862 on the title and of June 1863 as the date of writing the "Preface" at the end of the volume. The Prayer Book, virtually complete except for the Psalms, appears to have been issued just prior to September 9, 1863.

The form of the present printing, wherein the English translation surrounds the original Hawaiian text, is adapted from manuscript models of the Middle Ages. The first printed book to follow this style was the 1460 edition of the "Clementines" printed by Peter Schoeffer, with the gloss surrounding the text.

MEIRIC K. DUTTON

HE OLELO HOAKAKA

THE TEACHING EXPLAINED



KEIA BUKE, he Buke Hoomana i kau-
ohaia e ka Ekalesia o Kristo, i mea e pono
ai ka hoomana ana. Pela no ka hana a ka
Ekalesia mai kinohi mai, a no ka hoomana ana
na mea a pau iloko o keia buke. O kana hana
hoi, o ke ao aku i kanaka i ke ano o ka *pule*
pololei ana i ke Akua; o ke kuhikuhi ana hoi i
na oihana a pau i kauohaia e kona Ekalesia; ke
ano o ka hana ana ia mau oihana me ia mau lolina;
ka wehewehe aku hoi i na manawa kapu a pau
me na wa noa i malamaia e ka Ekalesia, a me ke
ao aku hoi i na Kahuna o ke Akua i ka lakou mau
hana e hana pono ai, a e hana pu ai hoi me na
kanaka imua o ke Akua; o ka hoohalikelike ana
i na *pule*, na noi ana, me ka hana ana i na oihana
i pili i ka hoomana, i pau ole ai ka hana ana'ku
a kanaka i ko lakou wa e akoakoa'i e hoomana'ku
i ko lakou Akua. Aole keia hoohalikelike ana he
mea hou, aka, he mea kahiko loa, aole hoi i kue
i ka olelo a ke Akua; no ka mea, nolaila mai no
na kumu hoohalike o keia hana i hoopiliia'ku ai.
E nana kakou ia Mose me Miriama, a me na
kaikamahine o ka Iseraela; ia Aaron me kana
mau keiki ia lakou i hoomaikai aku ai i kanaka,
a me Debora hoi me Baraka; a nawai hoi e hoole
ka haku maoli ia ana o na Halelu o Davida, i mau

THIS BOOK is a Book of Prayer, sanctioned by the Church of Christ as an assistant to devotion. Thus has the Church done from the earliest days, and what this book contains has reference to worship only. Its purpose is to teach men the way to pray truly to God; to point out all the rites sanctioned by His Church; the way in which those rites and the sacramental offices are to be observed and performed; to explain the fasts and holydays ordained by the Church, and to teach the priests of God their own particular functions and those things which they have together with the congregation to perform in the sight of God; to make one voice of prayer and supplication common to all, and so to establish the method and the words even of adoration that men need not only then worship in common when they

worship in one congregation. This unison in adoration is no new thing, indeed it is very old; nor does it conflict in any way with the Word of God, because therein lie the prototypes of what this Church system is. Let us look to Moses and Miriam and the daughters of Israel; to Aaron with his sons, when they blessed the people; to Deborah also and to Barak; and who will deny the purposed composition of the Psalms of David

as so many prayers and songs of praise to be offered, in reading or from memory, to Jehovah his God? The thanksgivings and the prayers of the Israelites down to the time of the Jews in Jerusalem, and even to the advent of our Saviour Jesus Christ, were designedly composed, not left to the inspiration of the occasion; the sentiment and the words in which the sentiment was conveyed were prepared beforehand and selected as being most seeming to the effort made by man to pay homage to his Maker; and the ceremonies before the altar, as well as those others outside of the temple and within, were all performed according to a pre-ordained rule and understanding. Our Lord Himself was not indifferent to these things while sojourning here on earth, but rather when He saw that the Jews neglected to observe some of these ancient rites He was troubled and "rebuked them." Yet He, the Teacher Divine, from whom we date as from a new beginning of the world, did not merely follow the mode of worship as established before His day of humiliation here on earth; He, on the other hand, Himself ordained a new form of worship to be used in the place of the old, and which recognized Him. At that time, when He was finally about to soar higher than the law which He came to fulfil and to supplant, He taught His disciples saying, "When ye pray, say, 'Our Father which is in Heaven,' " &c. The prayer which He taught was very similar to the prayer then in use among the Jews—a prayer that was rather modified than originated at that time. At the time, also, when He proclaimed Himself the Head of the New Church of which He also was the foundation-stone—while He was establishing and organizing it, the Church, be-

pule nana e pule helu aku ai ia Iehova kona Akua? O na oihana me na pule a ka poe Iseraela a hiki aku i ka wa o ka poe Iudaio, a loa'ku ka hiki ana mai o Iesu Kristo, ua hakuia no lakou, aole i kapulu ia, aka, ua wae wale ia no ma na olelo me na manao kupono i ka hoomana; a o na oihana hoi imua o ke kuahu, iloko o ka luakini a iwaho, ua hana kanawai wale ia no. Aole i hoo-wahawaha ko kakou Haku i keia mau mea, i kona wa e noho ana ma ka honua nei, aka, i kona wa i ike ai ua haalele na Iudaio i kekahi mau mea o ke kanawai, ua kaumaha oia a "*ua ao aku ia lakou.*" Aole hoi o ka hahai wale ana mamuli o keia mau hana, aka, ua hookumu maoli no oia i oihana pono i nana. I ka wa i kokoke mai ai o ka manawa e lilo ai oia maluna o ke kanawai, ua ao pololei aku oia i kana poe haumana, me ka i ana, "A i pule oukou, e olelo oukou *penei*, 'E ko makou Makua iloko o ka lani,'" etc., a ua aneane like loa kana pule i ao aku ai me na pule o ia manawa. I kona wa hoi i lilo ai oia ke Poo o ka Ekalesia hou ana i kukulu iho ai, a ko ai hoi ka makemake o kona Makua—i kona wa e hoonohonoho ana a e hooponopono ana i kona Ekalesia mamua o kona hoi ana i ka lani, ua kauoha pono i aku oia i na luna ana e manao ana i poe kahu no kona Ekalesia, mahope o ka haawia ana'ku o ka mana hoopaa me ka hookuu ia la-

fore His return to Heaven whence He came, He ordained the Apostles selected to be the guardians of that Church, and after they had received from Him the power to bind and to loose; He told them "to agree beforehand" as to what they should ask. (Matt. xviii. 19.) In many places in the Word of God we are shown how established a

kou: "E kuka mua lakou a holo like i ka lakou mau mea e noi aku ai." Ua hoikeia mai kakou ma na wahi lehulehu o ka Olelo a ke Akua, i ka mau o ka hoomanaia ana o ke Akua ma keia ano, oia hoi ka hoonani like ana, ka himeni like ana, me ka haku mua ia o na pule i mea e like ai ka pule ana'ku. I ke aumoe ka pule ana o Paulo laua o Sila iloko o ka halepaahao, a ua lohe na koa e kiai ana. (Oih. xvi. 24.) A pehea ko lakou lohe ana ke ole i pule keia mau mea me ka leo nui? A pehea hoi i haunaale ole ai ka laua pule ana, ke ole i haku mua ia a paanaau, a ku like hoi ka laua pule me ka laua hoonani ana? Pela no hoi o Paulo i ao aku ai i ko Korineto ma na wahi he lehulehu. O ka Mokuna xiv. o kana Episetolo mua ia poe, ua piha i ke ao ana'ku i keia mau mea me ke kuhikuhi aku i ke ano kupono o ka hoomana ana, a ua hoohuoi hoi oia i ka lehulehu me ka haulaoa o ka pule a na hoahanau; no ka mea, ua ninau aku oia, "*Pehea la hoi, e na hoahanau, i ko oukou akoakoa ana, he himeni no ka kela mea keia mea, a he manao, a he olelo e, a he mea i hoikeia mai, a he mahele ano. E pono e hanaia na mea a pau ma ka mea e naauao ai.*" A ma ka hoopau ana o ia mokuna no, ua kauoha hou aku no oia, "*E hara i na hana a pau me ka maikai, me ka hoonohonoho pono ia.*" Aole wale no o ka hoolea me ka hoonani ana i ke Akua ka

thing it is that the Lord is to be worshipped in this way, that is to say, by offering our praise in one voice, by singing hymns in common, by saying prayers already prepared that all may pray in concert. At midnight, Paul and Silas prayed and sang Psalms unto God within the prison, and the prisoners heard them. (Acts xvi. 25.) And how should they have heard had those two not prayed together and in an audible voice? And how could their prayer have been otherwise than confused had it not been prepared beforehand and got by heart, so that their prayers and their praises were as one? This also coincides with what the Apostle Paul taught the Corinthians in more places than a few in his Epistles to them. The fourteenth chapter of his first Epistle to that people is full of his teachings on this particular subject and of the way in which worship ought to

be offered, and how he was astounded at the multiplicity of their prayers and confusion of their worship: "How is it then, brethren? when ye come together, every one of you hath a Psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." Furthermore at the end of the chapter he gives this particular injunction: "Let all things be done decently and in order." Not only are praises and thanksgivings to God to be dutifully prepared beforehand,

but prayers also. SS. John and Peter were let go (Acts iv. 23, 24.) and "went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voices to God *with one accord*, and said, Lord, Thou art God, which hast made heaven and earth, and the sea, and all that in them is," and so they proceeded together until their outpouring of praise and prayer was finished. But how could they have prayed in such sweet sympathy, and how could concordance of voice and matter have been prevented, had not the prayer they used been one already familiar to them? It can hardly be asserted that this concordance was miraculous, because miracles only came in to illustrate a superior Power when the limits of the power of man had been reached; and if the prayer of that assembly could have been previously arranged and could have been ready, at any moment, on their lips, why should a miracle have been forthcoming on that occasion? Their friends were greatly rejoiced when Peter and his brother Apostle returned to them, and "they lifted up their voice to God *with one accord*" in prayer. The prayer they had by heart; they raised their voices in concert because they were accustomed so to do; and these people here praying together and with the same aspirations, expressed in the same words, were the first-folded of the Christian flock. It will be evident perhaps from the instances here given that we are not without many precedents in this matter; nor is it likely to be denied that we are often commanded to worship with one mind, to offer up our praises with one mind, and to pray in concert, that "all things may be done unto

i haku mua ia, aka, o ka pule maoli kekahi. Ua hookuuia'ku o Petero laua o Ioane (Oih. iv. 23) a hoi aku laua "i ko lakou poe, hai mai la i na mea a pau a ka poe Kahuna nui me ka poe kahiko i olelo mai ai ia laua,"—"a lohe mai la lakou (pauku 24), *hookiekie lokahi ae la ko lakou leo* i ke Akua, i aku la, E ka Haku, o oe no ke Akua nana i hana i ka lani, me ka honua, me ke kai, a me na mea a pau oloko," a pela no a holo pono keia pule. A pehea la e lokahi ai a e haunaele ole ai, ke ole i haku mua ia ka lakou mau pule? Aole paha e hiki ke kuhikuhiia, ma ka hana mana ka hiki ana, no ka mea, ma na hana wale no i hiki ole ke hanaia e kanaka, i hanaia'i na hana mana, a ina ua paa mua no ka lakou mau pule i ka haku, a e kau mau ana no ma ko lakou mau lehelehe, heaha ka mea e hanaia'i o na hana mana me ke kumu ole. Ua olioli nui ko Petero ma poe i ko laua hoi ana'ku iwaena o lakou, a "Ua hookiekie lokahi lakou i ko lakou leo," i ka pule ana'ku i ke Akua. Ua lokahi no ka paanaau; ua hookiekie i ko lakou leo, no ka maa i ka pule pela; a o keia poe e pule nei me ka lokahi, o ka poe mua lakou o ka Ekalesia o ka Haku. E akaka paha ma keia mau mea, aole kakou i nele i na kumu hoohalike he nui no keia mea; aole hoi paha e hoole ia ko kakou kauoha pinepineia ana e hoomana like, e hoonani like, a e lokahi hoi ka pule ana, i mea e "*ku ai i*

edifying." However, these are not the only reasons which recommend a form of worship previously arranged; the intrinsic correctness and propriety of the method in question must also be considered.

We are commanded to join in public worship, and should we meet, each one of us *ka naauao*"; aka, aole o keia mau mea wale no ka mea i pono ai o ka hoonohonoho mua ia o ka kakou haipule ana; aka, no ka pololei me ke kupono maoli no o ia hana ana.

He mea i kauohaia mai, ka pule ana ma ke anaina, a ina i akoakoa kakou, me ka ohi wale aku o ka pule, he himeni ka kekahi, a he haiolelo ka kekahi, a he wanana ka kekahi, ua like loa kakou me ka poe Korineto, a Paulo Hemolele i nuku aku ai. Aka hoi, ina i akoakoa kakou me ka waiho aku i hookahi mea nana e pule mai, heaha ka kakou akoakoa ana? I hele mai kakou e himeni hoolea aku i ke Akua, a ina na ka poe himeni wale no e hoolea'ku, heaha ka kakou? I hele mai hoi e hoonani aku i ke Akua, ina na ke Kahuna wale no e hoonani a e pule aku, heaha ka kakou? Ua ikeia no he olelo kekahi poe, e hana i keia mau mea a pau ma ka naau. Aole nae pela ka olelo mai a ka poe mua iloko o ka Ekalesia, aole no hoi pela ke ao ana a ka naauao. Ua hele akoakoa kakou i ka luakini e hoomana a e pule i ke Akua. Aole e pono ana ka pule a kekahi, ina ma ka naau oia e hahai aku ai i ka pule a ke Kahuna. O kona naau ka i hahai aku i na huaolelo i haule mai mai ka waha o ke Kahuna, aole nae i pule aku kona naau ia mau huaolelo i ke Akua; no ka mea, ke hoomaka oia e pule oiaio ia mau olelo, o ka haule no ia o kekahi mau manao o ka pule

to choose his own particular prayer, or some to sing Psalms, some to declare a doctrine, and some to prophesy, we should be very like those Corinthians satirized by Saint Paul. But again, if we meet together and leave it to one person to shape a prayer for us, what becomes of the simultaneous prayer? If we come together to praise God by singing Psalms to His glory, and the choir only, or the people set apart for the purpose only singing, what is our part in the service, and for what do we make a portion of the congregation? We meet to praise our God, but if the priest alone praises God and prays to Him, what have we to do there? It is well understood that some people say all these offerings can be made in silence and without a premeditated form of expression. But not so did those who first belonged to the Church teach us; nor does our own intelligence teach us so to-

day. In a body we go to church to worship and to pray to God. No man's prayer can avail much, while his attention is bent on following the line taken by the person praying. His thoughts digest the words which fall from the mouth of the minister, but his heart does not offer up those same words in supplication to God; no sooner has he made them his own and is about to discharge his heart of them understandingly, than, following all the time the voice of him who prays aloud, some new thought enters his

mind; or otherwise absorbed with what his mind has taken hold of, he misses the thread of the spoken prayer, and hurrying to find it again, he forgets God for the moment, and by the time his thoughts have once more settled upon Him, he hears the "Amen." And suppose some one to have been able to pray understandingly while following the minister till the minister's supplication failed to awake an echo in his heart, in what position does he find himself? Can he from his heart and in good conscience say "Amen," which means, "May it be so, my God," knowing at the same time that the prayer just offered did not recommend itself to his conscience—did not, it may be said, suit his views? Alas for this would-be suppliant who could not pray to God, because he did not know what turn the prayer would take! because his heart was not as the minister's heart, and his needs were not those which the man put up to pray expressed; because no use was made of prayers prepared beforehand by those who knew of old the common wants of man—of prayers bequeathed to us by those we rightly call the Fathers of the Church; and because prayers which satisfy every mind and find

at every repetition a new birth in every heart were unemployed. The prayers having been prepared of old, the Psalms ordered, the hymns sanctioned, the rites and offices authoritatively established, then, indeed, we can worship with all our mind, and all our heart, and all our strength; none can get up and offer crude supplications for things of no common interest; but on the contrary, we go to church knowing what the prayers will be and that they will convey to Heaven all our desires, yet nothing more. But it must be remembered that what this book contains is not intended solely for the

a ke Kahuna, a wikiwiki aku hoi e loa koke, poina ke Akua, a hoi hou ka naau i ke Akua, ua "Amene" ke Kahuna. Ina ua pule kekahi ma kona naau me ka hahai i ke Kahuna, a ua like ole ka pule a ke Kahuna me kana i manao ai he pono, pehea la oia? Ua hiki anei ia ia ke olelo iho ma kona naau, *Amene*, oia hoi, *E hooko ia pela*, me ke kue o kona naau i ka pule a ke Kahuna? Auwe keia hoahanau i pule ole i ke Akua, no kona ike mua ole i ka ke Kahuna mau mea e pule ana! no ka mea, aole o kona naau kahi me ka ke Kahuna e pule ana; no ka mea, aole he mau pule kekahi i hoohonohono mua ia, e ka poe ike, e ka poe kahiko o ka Ekalesia; no ka mea hoi, aole he mau pule i ikeia a i aoia e na mea a pau i hiki ole ai hoi ke hoole ka manao o kekahi. Ina ua hoomakaukau mua ia na pule, na halelu, na himeni, na oihana me na lolina o ka hoomana ana, alaila, e hoomana auanei kakou me ka *naauao*; alaila, aole e noi hupo kekahi i ka mea kupono ole; aka, e lokahi auanei ka kakou hana ana. Aole wale no hoi no ka hoomana ana ma ke anaina ka pono o keia mau mea, aka, ua pono no i na wa a pau; i ka pule mehameha, a me ka pule ohana; i ke noi ana no na pomaikai o keia ao, a me ko ke ao e hiki mai ana; ka hoopakeleia mai na poino, mai na paele, na kuko, me na pili-kia o ke kino, me ka noi ana'ku hoi i ke kala ia

purposes of public worship. This is a book for every day and every hour of the day. It is for the solitary one and for the family group; it asks for blessings in this world as well as in the world to come; that we may be guarded from all manner of harm, from all kinds of temptations, from the power of lust, from bodily suffering, and also that ana o na hewa. Aole no i haalele mai ka Ekalesia ia kakou e hele poeleele aku imua o ko kakou Akua, aka, ua hoomakaukau ia no na pule no na mea a pau i kupono i ke kanaka ke noi ma ke akea, a me kahi mehameha hoi.

O keia ke ano nui o keia *Buke Hoōmana* e waihoia aku nei imua o ka lahuikanaka o Hawaii nei. A i ninauia mai, no hea mai keia buke, a no hea mai kona mana? ke hāiia'ku nei, no ka *Ekalesia mai*, no ka *Ekalesia mai o Iesu Kristo*, ko kakou Haku, ke Keiki kamakahi a ka Makua, a oia hoi ke *Poo hookahi* o kona *Ekalesia hookahi*; a o keia paha ka manawa kupono e hoakaka pokole ia'i ke ano o ka Ekalesia.

O ka Ekalesia, oia ka Ahahui i kukuluia a hoonohoia ma ke ao nei e ko kakou Haku i hoomaikaia, a nolaila i kapaia'i keia Ahahui, o ka Ekalesia o Kristo, a o ka poe a pau i komo iloko o keia anaina, ua kapa ia lakou iho i ka inoa hanohano nui, he poe Kristiano. Ua hooholo pono ia mai ka hoonohonoho ana o ka Ekalesia, e na Aposetolo ma ke alakai a ka Uhane Hemo-lele, a ua lilo ka Ekalesia, oia ka *waihona hookahi* o ko ke Akua oiaio; a mai ia ia hookahi wale no e loa mai ai ko ke Akua aloha. No keia *Hookahi* i kapaia'i ka Ekalesia o ka Haku, o ka Ekalesia *Katolika*, (oia hoi, hookahi a puni ka honua.) I okoa ke aluka kanaka mai ka aha-

we may find forgiveness of our sins. The Church has not left us to go by one step from darkness into the awful presence and brightness of God, but it has prepared for our use prayers to meet the necessities of every soul, whether they be used in public or in private.

Such is the general character of this Book of Common Prayer now offered to the people of Hawaii. And lest it should be asked, Whence comes this book? and whence its authority? it is here declared that it comes of the Church, of the Church of Jesus Christ our Lord, the First-born of His Father, the One Head of His One Church. And here, perhaps, it may be well to state in a few words what that Church is.

The Church is in fact an association or guild, founded and established on earth by our blessed Lord Himself, and therefore this society is called the Church

of Christ, and all who enter and belong to this goodly company are called by the high and honourable name of Christians. The Church was first organized by the Apostles, the Holy Spirit leading them, and she is the one only repository of God's truth, and through her only may we look for the fulness of God's love. And because she is one and alone, the Church of our Lord is called the Catholic Church (which means one and universal). How different is an unorganized mass of people from an assembly amenable to regulations; in the one there is nothing but disorder and confusion, the other

does every thing "decently and in order," under the control of one Head and of subordinate officers carefully selected and duly instructed. It has its rites and observances auxiliary to the purpose proposed, badges by which its members may be known, the privileges attaching to their position understood, and the duties they have undertaken declared; and it has its preliminary rules to be observed before the aspirant can be admitted.

Such is Christ's Holy Catholic Church. The Lord Christ is her Head and He was her founder—the rules that must be complied with by those who would enter and be of her, are the reception of Baptism—that invariable sign of admittance—and the partaking of the Holy Sacrament of the Lord's Supper. What she demands of us, her children, are repentance, faith, obedience. The blessings in store for us are reconciliation with God through Christ the Head of the Church, and pardon of our sins, the love of God in this world and beatitudes everlasting in the world to come. Her officers are bishops, priests, and deacons. The chain of ordination has never been broken from the time of the Apostles to this day, which Apostles were the first when the Church was

newly established to exercise those holy functions which by succession from them devolve upon the bishops and clergy of our own time.

Her Law Book is the Bible itself; her precedents are found in the writings of the Fathers, preserved by the Church for the solution of questions and controversies. Under these laws, and while not neglecting the appointed offices and observances of the Church administered by a priesthood chosen of God, we are incorporated and we

anaina maluhia, ma ka haunaele, me ka haulaoa o kekahi, a ma ka noho maluhia ana, malalo o ke Poo hookahi, me na luna i hoonoho pono ia o kekahi, a ma na oihana hoi i pono ai ka hana, na hoailona i ikeia'i ka poe o ia aha, na pomaikai i pili ia lakou, me ka lakou mau hana i loa'a i keia mau mea; na rula hoi e hooko ia mamua o ke komo ana'ku iloko o ia aha.

Pela keia mea o ka Ekalesia Katolika a Kristo. O ka Haku o Kristo kona poo, a nana hoi i kukulu—o na Rula e hookoia'i i komo iloko ona, o ka Bapekikoia'na, o kona hoailona mau, o ka Sakarema Hemolele, o ka Ahaaina a ka Haku. O na hana e hanaia, o ka Mihi, ka Manaoio, me ka Hoolohe; o na pomaikai hoi e loa'a mai ana, o ka launa me ke Akua ma o Kristo la ke Poo o ka Ekalesia, a malaila hoi ke kala ia ana o na hala, ke aloha ia mai ma keia ao, a me ka nani mau loa ma ke ao e hiki mai ana. O kona mau luna, he mau Bihopa me na Kahuna, i kokuia e na Diakona. Aole hoi i hai ka mookahuna o keia poe mai ka wa o na Aposetolo mai, a o lakou hoi na luna mua i ke kukuluia ana o ka Ekalesia.

O kona mau kanawai, o ka Ba'bala no ia; o na kumu hoohalike, o na moole'o a na Luna Kahiko i hoopaia e ka Ekalesia, i mea e akaka ai na mea hoopaapaa. Ma keia mau kanawai me na oihana o ka Ekalesia, i hooko pono ia e na luna i koho pono ia e ke Akua, i hoohuiia'i, a

dwelt in peace with our unseen Redeemer, through whose mysterious body as we receive it believingly we converse with the Spirit which eye never saw. As the Apostle says in his Epistle to the Ephesians, chapter iv. verse 4, "There is one body, and one Spirit, even as ye are called in one hope of your calling;" and as he says also to the

launa pu ai hoi kakou me ka Hoola ike ole ia; ma kona kino ike maka ia hoi kakou e kamaio pu ai me ka Uhane ike ole ia; a e like me ka olelo a ka Aposetolo ma Epeso, Mokuna iv., "Hookahi no Kino, hookahi hoi Uhane, e like me ko oukou koho ia ana i ka manaolana hookahi o ko oukou kohoia ana;" pela no hoi ma Kor. 1., Mok. x., p. 17; "No ka mea, o kakou he lehu-lehu, ua berena hookahi no, a hookahi no kino." A ma ka mokuna mua o Kolosa, ua hai aku keia Aposetolo no ua kino hookahi nei, oia no ka Ekalesia. No keia mau mea, ina he poe Kristiano kakou mahope o ka Olelo Hemolele, aole e hiki ke hoole i ka manaio ana i ka oiaio o ka Ekalesia Katolika Hookahi a Kristo Iesu ka Haku i kukulu ai ma ka honua nei.

Ua lehulehu na lala o keia Ekalesia ma na aina a pau. O ka moolelo o kona iho ana mai mai na Aposetolo a hiki mai i keia manawa, aole ia he mea ike ole ia e ka lehulehu. Nolaila, ua makehewa paha ka hai ana'ku i ke kukulu mua ia ana ona, ma na wahi a pau. Aia no ia ma Amerika, ma Asia, ma Europa, ma Aferika, a me na mokupuni hoi o ka moana, a ke ike nei kakou ua hiki mai nei i keia manawa ma keia mau pae aina.

O kona kukulu ia ana, ma Hawaii nei, ka kakou e noonoo ai. Ua luheleleia na akua kii, ua ai noa, ua hoohioloa na heiau, ua pau ka

Corinthians in his first Epistle, chapter x. verse 17, "We being many are one bread and one body." In the first chapter of his Epistle to the Colossians the same Apostle tells us concerning this body, that it is the Church. Wherefore, if we are Christians according to the teaching of the Holy Scriptures we cannot withhold our belief in the Holy Catholic Church established on earth by Christ Jesus our Lord.

There are branches of this Church in every land. How the Church has come down from the times of the Apostles to these days in which we live is not a matter about which the generality of men are ignorant. It were useless perhaps to set forth how she has taken root sooner or later all over the world. She is planted in America, in Asia, in Europe, in Africa, in the islands which stud the ocean, and now, behold! she is here with us in these islands of our own.

Let us see how she felt her way and reached us at last. Our ancient idols had been dethroned, the sexes ate together, and the prohibition upon certain articles of food was held in derision by the females to whom it had been a law; the temples were demolished, the *kapu* had become no more than a memory of something that was hateful before, and the priests had no longer any rites to perform—indeed, there were no priests, for their office had died out. These changes came no doubt by the inspiration

of the Holy Spirit, acting through blind, unsuspecting agents. These revolutions were greatly furthered and helped along by those devout and devoted men who first brought here and translated into our mother-tongue God's Holy Word; and we, whilst these lines are being written, see the complete fulfilment of what the Bible enjoins in the establishment here of Christ's Church complete in all her functions. The Church is established here in Hawaii through the breathings of the Holy Spirit and by the agency of the chiefs. Vancouver, long ago, was requested to send us the True God; Iolani [Liholiho, the king who, as Kamehameha II, died in London in 1824] then your King, went to a distant and a powerful country to hasten the advent of that which our eyes now see and the spirit within us acknowledges, the very Church, here planted in Hawaii—but how long we had waited! It is true that the representatives of various forms of worship had come here, and there had been many controversies, one side generally denying what some other sect laid most stress on. Now we have grounds to rejoice, and now we may hold fast to the hope that the true Church of God has verily taken root here. In this

Book of Prayer we see all that she prescribes; we see what she rules and enforces; what her offices, her creeds, her system, her support in life, her promises in death; what things we ought to do and what to leave undone; which things being constantly before our eyes and dutifully followed, we may humbly hope to be indeed her children, and be strengthened to fulfil all the commandments of our blessed Lord, the One Head of the One Church, which now we gladly behold and gratefully acknowledge.

mana o na kapu, a ua nele na kahuna i ka hana o ka lakou oihana, no ka mea, aole lakou. O keia mau mea, no ka paipai ana no ia a ka Uhane Hemolele. Ua kokua ia keia mau hana ana e kekahi poe nana i lawe mai, a i unuhi i ka Olelo Hemolele a ke Akua; a ke ike nei kakou i ka hooko loa ia ana o na mea i kauoha ia iloko ona, ma ke kukulu ia ana o ko *Kristo Ekalesia* me kona mau oihana a pau. Ua kukulu ia ma Hawaii nei ka Ekalesia mamuli o ka paipai ana a ka Uhane, a mamuli o ka hana a na 'lii. Ua kauoha ia aku o *Vanekopa* e hoouna mai i ke Akua Oiaio; ua kii aku o Iolani i ka aina e, e lawe ia mai, a i keia manawa ke ike nei kakou ua hiki mai ka Ekalesia, a ua kukuluia ma Hawaii nei, mahope o ke kali ana no na manawa loihi. He oiaio, ua hiki mai no na hoomana he lehulehu, a ua nui ko lakou hoopaapaa ana me ka hoole ana'ku o kekahi i kekahi. Ke hoihoi nei ka manao; ke hoopaa ia nei hoi ko kakou manaolana ma ka nana ana iho; ua kukulu oiaio ia mai ka *Ekalesia o ka Haku* iwaena o kakou. Iloko o keia buke e ike ai kakou i na mea a pau ana i kauoha ai, e ike ai kakou i na rula me na kanawai i pili ia ia, na mea kupono e hana ia ai, a e hoomanao ia iloko ona, a ma keia *kumu alakai* a hooko pono ai kakou i na mea a pau i kauoha ia mai e ko kakou *Haku*, ke POO HOOKAHI o ka EKALESIA HOOKAHI a kakou e ike maka nei i keia wa. Ua

This our Church is an off-shoot of that branch of the One true Church, established in Great Britain and called the *Anglican Catholic Church*, which is itself a branch of the One Apostolic and Holy Catholic Church founded for evermore by our Lord Jesus Christ, to whom be all praise, power, glory and dominion for ever and ever.

lala mai keia EKALESIA HOOKAHI mai ka lala i
hookumu ia ma Enelani, a i kapa ia hoi o ka
Ekalesia Katolika Anglicana, oia hoi ka lala o
ka EKALESIA APOSETOLO HOOKAHI, a oia no
hoi ka EKALESIA KATOLIKA HEMOLELE i kukulu
ia e ko kakou HAKU o IESU KRISTO, a nona hoi
ka *nani*, ka *mana*, me ka hoomaikai ia, a mau
loa'ku. Amene.

Amen.

HONOLULU,
June, 1863.

HONOLULU, Iune, 1863.

MINUTES OF THE ANNUAL MEETING OF THE HAWAIIAN HISTORICAL SOCIETY, APRIL 27, 1950

The annual meeting of the Hawaiian Historical Society was held on Thursday evening, April 27, 1950, at the Honolulu Academy of Arts.

It was voted that reading of the minutes of the last annual meeting be waived as they would appear in the printed report.

The President, Milton Cades, gave a brief oral report, explaining the need for a fund-raising drive; the agreement between the Hawaiian Historical Society, Hawaiian Mission Children's Society and the Hawaiian Evangelical Association relating to the new building; the advantages of giving better library service, and the new classes of membership.

The report of the Treasurer was read, showing the following:

Expenses	\$239.10	
Balance in savings account.....		\$ 4,733.57
Balance in commercial account.....		2,800.98
		<hr/>
Total	\$11,059.10	

The report was accepted subject to audit.

The report of the Nominating Committee was submitted by the chairman, Dr. Charles Hunter:

President, for one year—Milton Cades
Trustees, for two years—Bernice Judd, Dr. Carl Stroven,
George Ii Brown, Jr.

It was voted that the report be accepted and placed on file. There being no nominations from the floor the Secretary was instructed to cast the ballot. The ballot having been cast, the above named officers were elected.

Mr. Robert Midkiff gave a brief report on the plans for the new building, explaining the need for such a structure and its cost.

Dr. Carlton Green read a paper by Hilary Conroy of the University of California, on the Japanese relations with Hawaii prior to annexation.

The meeting was adjourned.

MAUDE JONES
Recording Secretary

REPORT OF THE PRESIDENT

TO THE MEMBERS OF THE THE HAWAIIAN HISTORICAL SOCIETY:

IN THE YEAR 1949, the most important work of the Society was in connection with the new library building. Our plans for raising funds for the Society's contribution toward the cost of the building had to be delayed due to the depressed economic state of the Territory occasioned, principally, by the waterfront strike.

We believe that in moving to the new building, which will be completed within the coming year, the Society is taking a great step forward. Our relationship with the Library of Hawaii has always been friendly, but the space occupied by the library of the Society has not been adequate. On the other hand, the removal of the Society's library will help to relieve to some extent the shortage of space of the Library of Hawaii.

The Society has agreed to furnish part-time librarian service in the new library building to the extent that it is able. Of course, this means a larger budget for the Society, and the Board has decided that the dues will have to be raised, commencing with the new year. The new schedule of rates, as determined by the Board, is: \$2.00 a year for Annual Membership, \$5.00 a year for Regular Membership, \$10.00 or more a year for Contributing Members, and \$100.00 for Life Members.

The Board has under consideration the setting up of a class of business organization membership with the idea that many of the business firms who have celebrated, or are planning to celebrate anniversaries, and who would like to avail themselves of the material in the library, may desire to become members of the Society. In addition, it is hoped that many business firms, realizing the importance of the Historical Society in the community, will wish to contribute toward the cost of the new building. As time goes on and anniversaries are being celebrated or planned, the community becomes increasingly aware of the usefulness and importance of the Society's historical collection. We believe that this will be more and more apparent when Hawaii achieves statehood.

For the coming year we are setting ourselves the goal of increasing our membership and, also, setting up plans under which the members will take a more active part in the affairs of the Society.

I would also like to report that during the year 1949 the Commissioner of Internal Revenue has determined that the Society is organized and operated exclusively for educational purposes, that its income is, therefore, exempt from taxes, and that contributions made to the Society are deductible for income tax purposes.

Once more it is my privilege to express my thanks to the officers, Trustees, Librarian and members of the various committees for their good work on behalf of the Society during the past year.

Respectfully submitted,
MILTON CADES, *President.*

TREASURER'S REPORT

March 1, 1949 to December 31, 1949

Balance in Commercial Account, February 28, 1949..... \$ 1,822.58

Income:

Dues from members for 1949 (and before)	\$ 242.00	
Dues from members, 1950 and later years	114.00	
Dues from 15 Life Members	750.00	
From sale of publications	111.50	1,217.50
		\$ 3,040.08

Disbursements:

Printing 500 Annual Reports	\$ 204.10	
Paper and envelopes	19.00	
Postage	9.06	
Purchase of one publication94	
Safe deposit box (Bishop Trust Co.)	6.00	239.10
		\$ 2,800.98

Balance on hand in Commercial Account, Dec. 31, 1949..... \$ 2,800.98

Endowment Fund:

Balance in Savings Account, Feb. 28, 1949	\$ 4,553.54	
Interest on Savings Account, 1949	45.68	
Interest on U. S. Savings Bond	12.50	
Dividends—von Hamm-Young Co.	46.85	
Dividends—Pacific Gas & Electric Co.	75.00	
Balance in Savings Account, Dec. 31, 1949.....		\$ 4,733.57

Summary of Assets:

75 Shares von Hamm-Young Co.—Preferred	\$ 1,517.60	
50 Shares Pacific Gas & Electric Co.	1,506.95	
U. S. War Bond, Series G	500.00	
Balance in Savings Account	4,733.57	
Balance in Commercial Account	2,800.98	
		\$11,059.10

Respectfully submitted,

EDWIN H. BRYAN, JR.,
Treasurer.

Examined and approved,

MILTON CADES,
Auditor.

REPORT OF THE LIBRARIAN

TO THE MEMBERS OF THE HAWAIIAN HISTORICAL SOCIETY

The past year has been a quiet one in the Hawaiian Historical Society as most of the work done has been research and answering letters on a variety of subjects for people on the mainland and in Europe. Help was given the Chamber of Commerce about the men in the 1850 and 1870 lists of officers and members.

The books in the Hawaiian language were sent to the bindery to be rebound. This about finishes the rehabilitation of these valuable books. Not many books besides the continuations have been sent to the bindery in the last few years, so the whole library needs checking for loose covers.

Mrs. Hoyt and Miss Bernice Judd checked all the books in the library to see if they fitted into the scope of the library which is Hawaii and the Pacific islands. It was felt by the board that the books having no bearing on the scope of the library should be set aside and sold. Some of these books were sold to the University of Hawaii.

The demand for old reports, reprints and papers is continuous and the sales are good. Mr. Edwin H. Bryan, Jr. and your librarian were delegated to revise the price list of the Society upwards. Members, however, can buy the reports, for two-thirds of the list price.

Books added were: The Hawaiian Annual 1948; Hawaiian Legends in English: An Annotated Bibliography by Amos P. Leib; Hawaii, a Century of Economic Change by Theodore Morgan; and Hawaii, Its Stamps and Postal History by Henry A. Meyer and others. Mr. George P. Cooke presented the Society with his book on Molokai, Moolelo O' Molokai, this is an interesting history of the growth of Molokai and is a wonderful addition to our knowledge and history of this island. The University of Hawaii and the Bernice Pauahi Bishop Museum continue to be our benefactors. It has been a wonderful experience to have been the Hawaiian Historical Society's librarian for the last few years. It has been interesting and informative work, and many valuable things have been learned during the years. With their own librarian on the job continuously, the Society's library should increase in stature in its new location.

Respectfully submitted,

VIOLET A. SILVERMAN
Librarian

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Life Member	\$100
Contributing Member	10 (or more)
Regular Member	5

(The above classes of members receive all current publications of the Society)

Annual Member	\$ 2
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(Annual Members do not receive current publications as a part of their membership dues but are entitled to all other privileges of the Society)

Make checks payable to The Hawaiian Historical Society and mail to P. O. Box 2596, Honolulu 3, Hawaii.

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HISTORICAL SOCIETY

1950

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